

English Version of
the Urdu Treatise Islami Aqaaid

ISLAMIC BELIEFS

By
Syed Shah Turab-ul-Haq Qadri

Translated By

Prof. M. Hafeez-ur-Rehman

www.jannatikaun.com

Contents

S.No.	Topics	Page
1.	Acknowledgment	5
2.	Preface	7
3.	Chapter 1: Beliefs of the Being and Qualities of Allah	12
4.	Almighty Allah is Omnipotent	14
5.	Absurd is not included in His power	15
6.	The references denoting physical appearance	15
7.	Abundance of wisdom in each of His actions	16
8.	Allah is the only Cherisher	17
9.	Allah is Omniscient	17
10.	Forms of fate	18
11.	Questions pertaining to fate and destiny	19
12.	Divine qualities of humans	20
13.	Forms of help	21
14.	References	23
15.	Chapter 2: Beliefs about Prophethood	24
16.	Every Prophet is a born Prophet	25
17.	Prophets are innocent and clean of vices	25
18.	The Prophets are sources of blessings and bounties	26
19.	Prophets are not common humans like us	27
20.	All words of the Prophets are true and fulfilled	28
21.	Ablution of Prophets is not damaged with sleeping	29
22.	Some qualities of the Prophet (Peace be upon Him)	30
23.	The superior most Prophet (Peace be upon Him)	31
24.	The creation of the Spiritual Being of Prophet	31
25.	To try to lower the Prophet is a blaspheme	32

S.No	Topics	Page
26.	To regard the Prophet is the very soul of one's belief	33
27.	Love for the Prophet is the very basis of one's faith	33
28.	Love Allah and His Prophet more than all other beings	34
29.	Prophets are alive in their graves	34
30.	Allah has forbidden the earth to consume their bodies	35
31.	Prophet hears the prayers even after leaving the world	36
32.	The Prophet has the knowledge of the unseen	36
33.	The Spiritual Being of the Prophet is everywhere	38
34.	Allah sent the Prophet as a present beholder	38
35.	The glory of the slaves of the Prophets	40
36.	The intercession of the beloved of Allah	41
37.	Means of approach to Allah	43
38.	The Prophet is the absolute viceroy of Allah	44
39.	The fulfillment of the needs of people by the Prophet	45
40.	The Prophet is all blessings for the universe	45
41.	Quran is the greatest miracle of the Prophet	46
42.	The Prophet is the last and the final Messenger	46
43.	References	47

Acknowledgement

Being our original attempt of translating a book, we certainly came across many unexpected hurdles, but the consistent support and encouragement provided by many of our friends and supporters of the cause of Islam made this venture possible. Due to limitations of space, this is impossible to thank all of them individually so we regretfully restrict ourselves to thank all those who were more directly involved in this effort.

Initially, it was Mr. Asif Qadri and Mr. Naeem Kayani who felt the need of a booklet on basics of Islam and came up with the idea of publishing an English version of 'Islami Aqaaid'. Their continuous support remained a source of inspiration for us through out this project.

Mr. Jamil Adhem, a religious scholar from South Africa, who quite sincerely accepted the responsibility of translating this book, but had to reluctantly leave the work incomplete due to his return to his native country. His effort in this context is irreplaceable and unforgettable as it did more than any other thing could do to continue pursuing the course of action that had been launched by him.

Our debt of acknowledgement extends far and deep for Prof. Hafeez-ur-Rehman, eminent English Scholar, who kindly agreed to complete this work on a very short notice of time (in spite of his hectic schedules). His devotion, inspiring mannerism, impeccable professional attitude and unflagging interest turned it into a memorable and fruitful

experience.

Lastly, many thanks to all those who helped us directly and indirectly to complete the project by giving their valuable opinions, words of wisdom and monetary assistance as and when needed.

Afkar-e-Islami

THE HOLY QUR'AN

(The Treasure Of Faith)

Kanz-ul-Iman

(Urdu)

JANNATI KAUN?

By

The Scholar of the Century

His Eminence

Imam Shah Ahmad Raza Khan

Rendered into English

By

Prof. Shah Farid-ul-Haque

PREFACE

Belief in Islam means to believe in the Oneness of Allah and to believe in Prophet Muhammad (Peace be upon Him) as His Messenger and to testify it by one's heart and tongue. To refute any of the fundamentals of Islam tantamounts to the refutation of Islam. Not to regard Salah or Fasting or Zakah or the Holy Pilgrimage as binding and dutiful, or to refuse to believe the reality of the Heaven, the Hell or the Angels or the Day of judgement, or to say anything irreverent regarding the Commands of Allah, or to adopt the ways of the disbelievers is to contradict and refute Islam. Allah says: "So that O people! you may believe in Allah and His Messenger and pay respect to him and honour him, and that you may glorify Him morning and evening". [Al-Fatah:9]

In context with this verse of the Holy Quran, Imam Ahmad Raza Mohadith Brelvi (May Allah be pleased with him) has written in his book "Tamheed-i-Eeman" that in this verse "Belief" comes first, then comes reverence and respect for Prophet Muhammad (Peace be upon Him), and the worship of Allah comes in the Last. This means that in absence of reverence for the Prophet (Peace be upon Him) faith is not acceptable, and until and unless reverence for the Prophet (Peace be upon Him) is true and sincere, all prayers are meaningless, no matter even if they are made life long. For such people Allah says: "And whatever work they had done, We have purposely made them minute particles or dust that are seen in the sunshine of the ventilator". [Al-Furqan:23] Allah also says: "Toiling, labouring hard. They shall enter a blazing fire". [Al-Ghashiyah:3-4]

It is thus revealed to us that regard, respect and reverence for Prophet Muhammad (Peace be upon Him) is not only the quintessence of Belief but is also a condition for the acceptance of one's prayers. Allah Almighty says: "Say you 'If your fathers and your sons and your brothers and your wives and your clan and the wealth of your earning and the trade of which you fear loss and the houses of your choice, these things are dearer to you than Allah and His Messenger and the struggling in His path, then wait till Allah brings His Command' And Allah guides not the disobedients". [Al-Taubah:24]

Prophet Muhammad (Peace be upon Him) said, "None of you would be a true Muslim unless I become dearer to him than his parents and children and all other people."

It is thus proved that one who regards any other person or thing dearer to him than Prophet Muhammad (Peace be upon Him) cannot be a true Muslim. In the light of the sayings of the Holy Quran and the Hadith it is more than clear that two things are essential for the presence of true Belief. The first is the regard and reverence for the Prophet (Peace be upon Him) and the second is that love for the Prophet (Peace be upon Him) ought to be preferred to the whole world. The most obvious way to judge one's belief in Islam is to see that the people you love, no matter whether they are your parents, children, brothers, friends, teachers or scholars or whatever the high status they have, but, when they say something disrespectful for the beloved Prophet of Allah (Peace be upon Him), all love and respect for them must cease to exist. You must, immediately, aloof yourselves from them and disconnect your relation with them. You must neither have any consideration for your

association, friendship or kinship with them nor should you respect their scholarly knowledge, age or position. There cannot be anything superior to the status of being a slave of the Prophet (Peace be upon Him) and when anyone is disrespectful to Him, there should remain no connection with him. In case you keep any kind of relationship with the person who is disrespectful to the Prophet (Peace be upon Him), or if you do not regard him as bad, or if you take ill of his being called a bad person, or if you show indifference towards his disrespect for the Prophet (Peace be upon Him), or if you do not have a feeling of hatred for him, you may yourself judge if you have succeeded in cherishing a true faith! Behaviour contrary to this, is in total contradiction of what has been established by the Holy Quran and Hadith as the basis of Belief.

Some people argue that how can a person who says the Kalma¹ be a disbeliever because of any of his saying or doing. The answer to this argument is that we should take everyone who says the Kalma a Muslim as long as he does not involve himself in any such thing which is against or repugnant to Islam. It is the sayings and doings of a person which have to be in conformity with Islam otherwise mere saying of the Kalma would not render him a true Muslim. Allah Says: "They swear by Allah that they said it not, and no doubt, necessarily they uttered the word of infidelity and became infidels after accepting Islam". [Al-Taubah:74]

The Holy Quran thus witnesses that a disrespect to the Prophet (Peace be upon Him) is unislamic and a proof

¹The oral declaration of oneness of Allah and prophethood of Muhammad (peace be upon Him)


of disbelief. One who says a disrespectful word in respect of the Prophet (Peace be upon Him) is a disbeliever despite his saying the Kalma for thousands of time and despite his reiterated claims of being a Muslim. Allah Says in the Holy Quran: "And O beloved Prophet! If you ask to them, they will say 'We were only jesting and playing'. Say you, 'Do you mock at Allah and His signs and His Messenger? Make no excuse, you have already become disbelievers after being Muslims". [Al-Taubah:65-66]

It is associated with Abdullah Bin Abbas (May Allah be pleased with him) that in interpretation of the said verse he said that a person lost his camel. A search for the lost camel was going on when the Prophet (Peace be upon Him) said that the camel was present at a certain place in the jungle. On this a person who did not have a true belief, spoke and said that how could Muhammad (Peace be upon Him) know that the camel was present there and that how could He have a knowledge of Unseen! It was on this occasion that the above verse of the Holy Quran was revealed. From this interpretation of Abdullah Bin Abbas (May Allah be pleased with him), we can see that only by saying the words "how could Muhammad (Peace be upon Him) have a knowledge of the Unseen", and by being this much disrespectful to the Prophet (Peace be upon Him) the saying of the Kalma did not help that person and Allah Almighty said that he had become a disbeliever inspite of his having embraced Islam. This is also a lesson for those who do not believe in the Prophet's (Peace be upon Him) knowledge of the Unseen.

The booklet in your hands is the English translation of "*Islami Aqaaid*" written by Syed Shah Turab-ul-Haq

Qadri, a renowned intellectual and scholar of Islam and writer of several books. His most popular books include '*Tasawwuf and Tareeqat*' written on the subject of spiritualism and the hidden fields of knowledge, '*Jamal-e-Mustafa*' written on the subject of the beauty of the Person of Muhammad (Peace be upon Him) and His moral behaviour, '*Zia-ul-Hadith*' a collection of 600 Hadiths regarding the Islamic faith, Prayers and Teachings, '*Falah-e-Daren*' an inspiring commentary on "Sura Al-Asr", and '*Women and their Religious Problems*' written on the subject of the problems faced by women.

We are hopeful that you will find this book helpful to you in understanding the basic concept of the Belief of Islam. Meanwhile, we wait for your suggestions and proposals, which, we are confident, shall help us in improving the standard of the publications of our institution, "*The Afkar-e-Islami*".


JANNATI KAUN Muhammad Asif Qadri

Beliefs of the Being & Qualities of Allah

- "Say you, He is Allah, the One. Allah the Independent, Care-free. He begot none; Nor was He begotten. And not anyone is equal to Him" [1].
- "Allah is - none is to be worshipped save Him, He is Himself Alive and Sustainer of others. Slumber seizes Him not, nor sleep. To Him belongs, whatsoever is in the heavens and whatsoever is in the earth. Who is he that would intercede with Him save by His leave. Knows He what is before them and what is behind them and they get nothing of His Knowledge save what He desires. The Heaven and earth are contained in His Throne and their guarding is not a burden for Him and He is the only Exalted, the Supreme" [2].
- "O, mankind! Worship your Lord Who has created you and those before you, haply you may become pious" [3].
- "And Who made the earth a bed for you, and the sky a structure and caused water to come down from heaven hence brought forth therewith some fruits for your food, therefore do not set up equals for Allah knowingly" [4].
- "And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful" [5].
- "Then if you cannot bring and We declare that you can

never bring, hence dread the fire whose fuel is men and stones, is prepared for the disbelievers" [6].

- "And with Him are the keys of unseen, He only knows them and He knows whatever is in the land and in the sea. And the leaf that falls He knows it. And there is not any grain in the darkness of the earth, and nor anything wet and nor dry which is not written in a luminous Book" [7].
- "And He is the very Who takes hold of your souls by night and knows whatever you earn by day, then He raises you in the day so that the appointed turn may be completed, then you have to return towards Him, then He will tell you what you used to do" [8].
- "Undoubtedly, Allah is the Cleaver of seed-grain and date-stone. He brings forth the living from the dead and is the Bringer forth of the dead from living. This is Allah, where are you going back" [9].
- "He brings forth the dawn after cleaving the darkness and He has made the night for rest and the sun and the moon as reckoning. This is the measurement of the Mighty, the Knowing" [10].
- "And it is He Who has made the stars for you that you may get the way in the darkness of the land and the sea. We have explained the signs in detail for people who know" [11].
- "And it is He Who has produced you from a single soul, then you have to stay somewhere and to remain repository at some other place. Undoubtedly, We have explained the signs in detail for a people of

understanding" [12].

- "He it is, the Knower of every hidden and apparent Honorable, Merciful" [13].
- "He Who whatever He made, made best, and He began the creation of man from the clay" [14].
- "Then He made his progeny from an extract of valueless water" [15].
- "Then He set him right and breathed into him of His spirit and gave to you ear; and eyes and heart. What a little gratitude you acknowledge?" [16]
- "And he says for Us a similitude and has forgotten his creation. He said, who will give life to the bones when they are totally rotten" [17].
- "Say you, He will give life to them, Who made them first time. And He knows every creation" [18].
- Almighty Allah is Omnipotent, Omniscient and Omnipresent. His presence is incumbent and ultimate. You better understand that He is born of none. It is He Who made everything. He is eternity. He was present before everything and be there for all times. He has been and will be. All His Attributes are as eternal as eternity is.
- Allah the Almighty is the Marker and Master of all. He has no rival. It is He Who can grant life or death according to His wish. It is He Who can grant honor or disgrace on His own Will. He is not indigent for His great power. He is dependent of none and all are dependent of Him. His Will can neither be checked nor

stopped. Everything lies in His power.

- He has His control over everything. Things which are Absurd are not included in His power. Absurd is a thing which cannot come into being. To have another Lord is Absurd, and hence, not possible. And if it falls under the power of Allah, it will not remain Absurd. So not to accept the Absurd is a refusal of the Oneness of Allah. Similarly, the finish of Allah is Absurd and if we believe that it is under His power then it will be possible. But that which can finish can not be the Lord. Thus it proves that to accept power of Allah over the Absurd and the Impossible is to refute Allah's being.
- All qualities and perfection are present in Allah. Things that are defective or such flaws, which render one dependent of others, are Absurd and not possible. As to say that 'Allah can lie' is to cause an imperfection in the perfection and so is to refute Allah. Remember all flaws, and imperfections, and faults, and wrongs by Allah are Absurd. And Almighty Allah is independent of any thing that is Absurd.
- All the qualities of Allah are exact with His magnificence. No doubt, He listens, He sees, He talks, He determines. But like man He is not in need of an eye to see, an ear to hear and a tongue to talk. These organs are sensual and He is beyond all sensuality. Time and space are not for Him. So His talk is beyond words and voices.
- The references in the Quran and Hadith denoting physical appearance e.g. hand, face, etc. are not to be taken as such. To take these words in their apparent

sense is to mislead oneself. Such words and such language of the Quran is to be understood connotatively and not denotatively. The words, as they are not, and can not be equal to the magnificence and grace of Allah. The word 'Hand' and 'face' are to mean the power of Allah and the Being of Allah. Rather it is better to believe in them as being the Divine qualities. Our faith in Allah is to accept and believe in them as being independent of the touch of physique. His 'Hand' is not the 'hand' of man and His 'Face' is not the 'face' of man.

- Allah is not in need of anything. He may bless whomever He wishes to or otherwise. It is imperative for everyone to have faith in the justice of Allah, and that He has never been unjust even up to the extent of a small particle of dust. He neither forces anyone to obey Him nor does He force one to make sin. He does not punish he who has not made any sin. He also does not deprive one who has made good, and gives its reward to Him. He never puts man into an examination save he who can bear it. It is His magnanimity that when He puts Muslims into some trouble or distress, then showers upon them His blessings and rewards.
- In each of His actions there is abundance of wisdom whether we comprehend it or not. Nothing is possible without His Will and Command. But, He is happy with piety and angry at sin. It is a sin to relate bad actions to Allah. Therefore it is said by Him: "O listener! Whatsoever good reaches to you is from Allah, and whatsoever bad reaches to you is from yourself" [19]. Thus, all good deeds be associated with Allah and all

bad actions be taken as results of the self of man. Allah does not alter and change His Words and Commands. His promise does not change. He has promised that with His Grace He Will forgive every big and small sin except what is blasphemous. He will put Muslims into paradise and the disbeliever into hell with His Justice.

- No doubt, Allah is the only Cherisher and Provider of food to all the creatures. He even provides food to the spider that sits in its cobweb. The Holy Prophet (ﷺ) said that no doubt sustenance finds man as death searches for its victims [20]. As when death is inevitable so sustenance is also sure. Allah may grant man with His Grace uncountable riches or may make them small as and when He wants. In doing this He has great wisdom. At times He checks man in poverty and at times with countless riches. Thus man must earn their living following the paths which are allowed by Allah.
- "Delay in His riches must not provoke you to become a disbeliever and start trying to get the riches by refuting Him"[21]. "And will provide for him whence he expects not. And he who puts his trust in Allah - He is sufficient for him. Verily, Allah is to fulfil His work. Undoubtedly, Allah has kept a measure for everything"[22].
- Allah is Omniscient. His knowledge is endless. Our intentions and our thoughts are not hidden from Him. He knew everything when it started and knows till today and will know till the limit of extremity. Things change but^x His knowledge never changes. He has written

ⁱ Sallal-laah-o-Alaihe Wasallam (Allah's Grace and peace be upon him)

everything good and bad with His infinite knowledge. He had in advance written what was to happen and what one would do. Take it so that what we wanted to do or what we want to do with our intention and will, He has already written it. His writing has not rendered man helpless. Otherwise the philosophy of reward and punishment would have been meaningless. And this is what the belief of fate is.

- There are three forms of fate.

Inevitable fate:

It is written as our destiny and any change in it is impossible. Even if the beloved of Allah request to change the destiny, they are turned down because the unchangeable can not change.

Suspended fate:

This form of fate is open to the angels. Only the pious saints have an access to this fate. And this fate can be changed with their prayers or by devoting to one's parents or by some virtuous deeds into the blessings of Allah. Similarly by sin or by cruelty or by disobeying the parents it changes into a loss.

Non-inevitable fate:

This fate is known by the angels but can be suspended by Allah. Only the pious have an access to it. Apart from the prayers of the Holy Prophet (peace and blessings be upon Him), Prophets of Allah, the saints of the highest degree can also change it. The great religious scholar Abdul Qadir Jilaani (may Allah bless his soul) says: " I can change

the non-inevitable fate with my prayer”.

The Prophet (peace be upon Him) says that verily prayers can change fate e.g. according to the angel's scripture, Zaid's life was 60 years. He became wayward and 20 years of his life were deducted but if he had remained on the righteous path he would have been blessed with 20 more years. It was his change of fate but in His destiny as inscribed by Allah, his life was written 40 or 80 years and everything happened accordingly.

- Questions pertaining to fate and destiny can not be comprehended by common sense. And, therefore, to argue and debate them is sinful and would result into destruction. When even the companions of the Prophet (may Allah be pleased with them) have been told not to argue on this matter then who are we to do so. Just understand that Allah has not made man helpless and powerless as a stone is. But, Allah has given power to man to do something or not to do the other thing. And with this Allah has given mind to man so that he may distinguish between the benefits and loss. And, for this man is provided with all possible means. When man wants to do something he adopts means according to it, and on this basis rewards and punishments are bestowed upon him. In nutshell, it is wrong to consider oneself utterly powerless or completely helpless.
- It is Allah Who shows us the right path. The Holy Prophet (peace be upon Him) is a means to that path. “And undoubtedly, you most certainly guide to the straight path” [23]. He is the One to send healing but

His verses of the Quran are also a sense of healing like Allah states in the Holy Quran: "And We sent down the Quran which is a healing and a mercy to the believers" [24]. The Quran states about honey: "In which there is healing for the people"[25].

Doubtless that Allah is the One Who blesses us with children. But with His permission His very close men give children. Archangel Gabriel spoke to Mary (may Allah be pleased with her) and said, "I am only a Messenger of your Lord, that I may give you a pure son" [26] Allah is the One Who gives life and death, but, with His Will those who are allowed by Him can also do so. Allah states: "the angel of death who has been appointed over you causes you to die" [27] Prophet Christ (peace and blessings be upon him) said: "I make the dead alive by the Command of Allah"[28].

- In the Quran some of the qualities of Allah are aptly described for humans, e.g. in Surah Al-Dahar man is called "Viewer and Listener", in Surah Al-Baqarah the Holy Prophet (Peace be upon Him) is called "Shaheed" which means witness. Then in Surah Al-Taubah, the quality of "kindness" of the Holy Prophet (peace and blessings be upon Him) has been described. Similarly the qualities of life, knowledge, language and determination etc. are described for human beings. But, it should be kept in mind that when these qualities are described for Allah they would be personal, obligatory, eternal, infinite and Godly and when these are described for any creatures, they would be granted as ad hoc, possible, mortal, temporary, limited and humanly. As Allah has no resemblance to any, likewise His qualities are in no

resemblance to any living or non-living creature.

- There are two forms of help:

1. Real

2. Metaphorical.

Real: This form of help means one seeks help after considering someone sovereign, indigent, permanent and real help giver. It means that to believe that someone can help independently without the Support and Will of Allah is a disbelief. It is a sin to have such faith about anyone but Allah. No Muslim can have such belief even for saints or Prophets.

Metaphorical: This kind of help means that one seeks help from someone, regarding him as a means of the help of Allah and as a source of His blessings and benefits. And this is absolutely right and is proved from Hadith and the Quran. Prophet Moses (peace and blessings be upon him) prayed to Allah to make his brother a source of help for him, and it was accepted by Allah; (Quran, Taha 32) Prophet Christ (peace and blessings be upon him) sought help from his companions; (Quran, Aale-Imran 52). All the believers were ordered to seek help through patience and Salah. (Quran, Al-Baqarah 153). Prophet Zulkarnain's (peace and blessings be upon him) asking the people to help him is mentioned in the Quran. (Al-Kahaf 95) In virtuous deeds the Muslims have been ordered to help (Al-Maidah) Then at one place in the Quran the good people and angels have been mentioned as helpers:

“Undoubtedly, Allah is his helper, and Gabriel, and the righteous believers and after that the angels are his helpers” [29].

The Quran states: “Only Allah is your Helper and His Messenger and the believers that they establish the prayer and pay the poor due and are bowed down before Allah” [30].

- It is proved from all these arguments and signs that Allah is the only and real savior. And it is with His sanction that His beloved humans become helpful. Thus, it is not a sin to seek help from Allah’s loving people and to consider them as helpers. Because Allah is the helper and the One Who eases the troubles of His creations showing His magnanimity and independence while the prophets, the saints, the great and the believers of Allah help and solve problems but by the Will of Allah. They all are indeed dependent on Allah’s kindness and magnanimity, and their doings and authority, and power and control, is subjected to the Command of Allah.

REFERENCES

[1]	Quran, Al-Ikhlaas	[23]	Quran, Al-Shoora : 52
[2]	Quran, Al-Baqarah : 255	[24]	Quran, Bani-Israel : 82
[3]	Quran, Al-Baqarah : 21	[25]	Quran, Al-Nahal : 69
[4]	Quran, Al-Baqarah : 22	[26]	Quran, Maryam : 19
[5]	Quran, Al-Baqarah : 23	[27]	Quran, Al-Sajdah : 11
[6]	Quran, Al-Baqarah : 24	[28]	Quran, Aale-Imran : 49
[7]	Quran, Al-Anaam : 59	[29]	Quran, Al-Tahrim : 4
[8]	Quran, Al-Anaam : 60	[30]	Quran, Al-Maidah : 55
[9]	Quran, Al-Anaam : 95		
[10]	Quran, Al-Anaam : 96		
[11]	Quran, Al-Anaam : 97		
[12]	Quran, Al-Anaam : 98		
[13]	Quran, As-Sajdah : 6		
[14]	Quran, As-Sajdah : 7		
[15]	Quran, As-Sajdah : 8		
[16]	Quran, As-Sajdah : 9		
[17]	Quran, Yaseen : 78		
[18]	Quran, Yaseen : 79		
[19]	Quran, Al-Nisa : 79		
[20]	Hadith, Bukhari		
[21]	Hadith, Mishkaat		
[22]	Quran, Al-Talaaq : 3		

Beliefs about Prophethood

- Prophet is that supreme human being who is ordained with revelation by Allah and is conformed by miracles. As we have control over our optional actions, the Prophets have control over their miracles. Sheerly by His magnanimity and kindness, Allah sent His Prophets to the world to guide the people to the right path of life. All the Prophets were men. None of them was either jinn or a woman.
- The Prophets are the superior creatures who are higher than the people of the world, even the angels. Almighty Allah states, "And to each one We preferred above all in his time"[1]. It is sacrilegious to call a non-Prophet equal or superior to any Prophet. If one says that non-Prophets can become higher than the Prophets in their doings, he is an astray and a disbeliever. To say for sure that a certain number of Prophets came from Allah is not permissible. Thus, it should be our faith that we believe in all the Prophets of Allah who were sent, and they are approximately 124000.
- Prophethood can not be achieved with struggle or persistent labor. it is only the bestowment of Allah. As the Almighty states "Allah knows well where to place His Messengership" [2]. But whoever is bestowed with this supreme position has been prepared for this by Allah. He is bestowed by such wisdom that cannot be compared with even a million minds. Every Prophet's body, words, deeds, doings and habits are clean from vice.

- Every Prophet is a born Prophet. However he claims his Prophethood with the Command of Allah: "I am a bond man of Allah, He gave me the Book and made me the communicator of unseen news (the Prophet)" [3]. Christ (peace be upon him) had spoken these words to his nation when he was a few days old infant. In the Quran the spirits of Prophets are also referred to as 'Prophets' [4]. The Prophet Muhammad (ﷺ, peace be upon Him) said "I was a Prophet (even) at that time when Prophet Adam (peace be upon him) was in between soul and body"[5].
- A Prophet is the interpreter and Viceroy of Allah on the earth. Almighty states: "And we have not sent any Messenger, but that he should be obeyed by Allah's Will" [6]. In another place Allah states "and whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that" [7]. In another place Almighty Allah states, "Then O beloved! by your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever. You decide, and accept from the core of their hearts" [8]. The sole purpose of sending a Prophet is to make him so, that people must follow him. And if one does not follow his teachings and his orders, he thus refutes his Prophethood. And that makes him a disbeliever.
- All the Prophets are innocent and clean of vices. In this context, the few references in the Holy Quran about the actions of Prophets are in fact only oblivions e.g. the

¹ Sallal-laah-o-Alaihe Wasallam (peace be upon Him)

eating of the first wheat by Prophet Adam (peace be upon him): it was not a sin but only forgetfulness on his part. Similarly, Almighty Allah states about Prophet Yunus (peace be upon him): "And undoubtedly, We had given an emphatic commandment to Adam before this, then he forgot and We did not find his intention" [9]. In case of Prophets, oblivions are possible whereas in the case of Prophet Muhammad (peace be upon Him) even oblivion is out of question. It is due to his superior status from all the other Prophets. The Holy Quran testifies it in its following verses: "And undoubtedly, you most certainly guide to the straight path"[10], "Undoubtedly, you are on the straight path"[11], "Your companion neither went astray nor misled" [12]. It is not right to mention the oblivions of Prophets other than in form of Quranic verses and narration of Hadiths. Only Prophets and angels are exempted from sin. The sanctity of the Prophets means that it is a promise from Allah that it is impossible for them to be sinful. Although Prophet's companions and the saints of Allah are capable of doing sins but they are saved by the mercy and grace of Allah.

- The Prophets are sources of blessings and bounties from Allah. Prophet Christ (peace be upon him) stated, "And He (Allah) made me blessed wherever I may be" [13]. The used articles of Prophets are also the sources of blessings of Allah. Allah states: "And their Prophet said to them: the sign of his kingship is that there would come to you an ark in which there is tranquility of hearts from your Lord, and there are something left of the (blissful) relics of the respectable Moses (peace be upon

him) and the respectable Haroon (peace be upon him), the angels raising it would bring. No doubt in it there is a great sign for you if you believe" [14]. It is stated in 'Tafaseer'² that by the blessings of this box the sons of Israel got victories and their needs got fulfilled. The companions of the Prophet (may Allah be pleased with them) considered anything belonging to Him (peace be upon Him) as sacred and blessed. Hence they did not let the ablution water of the Prophet (peace be upon Him) and holy spit of the Prophet (peace be upon Him) fall on the ground and instead rubbed it onto their faces and bodies [15]. After Fajr Salah (prayer of the morning) people used to present themselves with their pots to the Prophet (peace be upon Him) and the Prophet (peace be upon Him) put His blessed hand into each of the pots [16]. Asma (may Allah be pleased with her), the companion of the Prophet said that she had the cloak of the Prophet (peace be upon Him). She said that water saved after washing of the cloak of Prophet was used as a cure for patients [17].

- To think that the Prophets of Allah are humans like us is astraying. The Quran shows the way of the disbelievers who said that the Prophets were common human beings like them [18]. The disbelievers of Makkah also took the Prophet (peace be upon Him) as a common human being like them [19]. In fact Prophets of Allah come to the world in human form but their physical and spiritual qualities are in high states and their hearing and seeing and speech and power is not like the common humans.

When brothers of Prophet Joseph (peace be upon him) left Egypt with his shirt, Prophet Jacob (peace be upon him) smelt the scent of shirt from miles [20]. Prophet Solomon (peace be upon him) heard the conversation of the ant from miles when she asked other ants to go into their holes, lest they would be trampled by Solomon (peace be upon him) and his army unintentionally, and Solomon smiled on hearing this conversation [21]. Prophet Abraham (peace be upon him) witnessed the divinity from the earth to the heavens [22]. Prophet Jesus (peace be upon him) said, "I make a form out of clay like a bird for you then again breath in it and it becomes a bird by the Command of Allah; and I heal the born blind and the leper and I make the dead alive by the Command of Allah, and tell to you whatever you eat and what you store in your houses. No doubt, in these things there is a great sign for you, if you believe" [23].

- All words of the Prophets are true and fulfilled. Two men came to Prophet Joseph (peace be upon him) and narrated false dreams and asked him to interpret them. He prophesied that one of them would serve wine to the king and the other would be hanged. Both of them laughed and said that they had not seen any dream, rather they were joking with him³. Prophet Joseph (peace be upon him) replied, "The matter about which you inquired has been decreed" [24]. It means whatever he had said would happen for sure. And that is what exactly happened, and why it should not have happened because each and every saying of the Prophet does take

³ Tafseer Kabeer

place. And so the Quran states when Prophet Moses (peace be upon him) said to the magician that it was his punishment in the world that he would say that no one would touch him [25]. And no doubt his words were fulfilled. In the same way all of the prophecies of the Prophet (peace be upon Him) were completely fulfilled. When the Prophet (peace be upon Him) was asked if to perform Pilgrimage was obligatory every year, the Prophet (peace be upon Him) forbade, and said that had He replied in affirmation then the pilgrimage would have become obligatory to be performed every year [26].

- Ablution of the Prophets is not damaged with their sleeping. Ayesha Siddiqah (may Allah be pleased with her), the wife of Prophet said that once she went to the Holy Prophet and asked Him that He slept without offering His 'Witr Salah' and then getting up He offered the Salah without doing ablution. The Prophet (peace be upon Him) told Ayesha that His eyes slept while His heart remained awake [27]. Imam Ahmad Raza Brelvi's (may Allah bless his soul) research is that the Prophet's ablution does not break from dozing and sleeping. But urination etc. breaks their ablution because of their High states and cleanliness. The excrements of the Prophet (peace be upon Him) were chaste and sacred for the Ummah, but because of His (peace be upon Him) own great state, they were considered as unclean.
- Not only the water of the ablution of the Prophet (peace be upon Him) but also the water of the bath taken by Him after intercourse is also clean and can be used for cleanliness by the Ummah. Abu Rafay's wife Salma (may Allah be pleased with her) drank the bathwater of

the Prophet (peace be upon Him). When the Prophet (peace be upon Him) learnt that she had drunk the water He said that the fire of hell had been forbidden on her [28]. Drinking of blood is strongly disallowed, and this is proved by evidence from Quran and hadiths. But, from many hadiths it is confirmed that the companions of the Prophet (may Allah be pleased with them) considered His blood as pure and clean. In the battle of Ohad Maalik Bin Sinaan (may Allah be pleased with him) sucked the blood from the wound of Prophet (peace be upon Him) and the Prophet (peace be upon Him) said, "if anybody wants to see a heavenly person, he may see him (Maalik Bin Sinaan) [29]. When blood from the body of the Prophet (peace be upon Him) was let out, Abdullah Bin Zubair (may Allah be pleased with him) drank the blood and the Prophet (peace be upon Him) gave him the good news of his going to heaven [30]. Another astonishing thing about all the Prophets is stated by Ibn-e-Abbas (may Allah be pleased with him). He said that to get Wet dreams by the Prophets is forbidden. Because this is characteristic of the Satan and the Prophets are beyond the power of the Satan [31].

- Prophets have different status. Some are superior to others. The Prophet who is ordained with Divine Revelation is called "Messenger". This means every Messenger is a Prophet but every Prophet is not a Messenger. Our Messenger Prophet Muhammad (peace be upon Him) is the superior most to all Prophets and Messengers. The other Prophets, Prophet Abraham (peace be upon him), Prophet Moses (peace be upon him), Prophet Jesus (peace be upon him) and Prophet

Noah (peace be upon him) are superior in their respective ranks after the Prophet Muhammad (peace be upon Him).

- Prophet Muhammad (peace be upon Him) is the superior most of all the creations. Whatever qualities were given to others, all of them were given to Prophet Muhammad (peace be upon Him) by Allah, the Almighty. Rather those qualities were also given to Prophet Muhammad (peace be upon Him) which were not given to anyone else. The fact is whosoever got anything, was given because of Him. Prophet Muhammad (peace be upon Him) says, "For sure I am the one to distribute and Allah is the One to give" [32]. It is not possible for anyone to be the same as the Prophet (peace be upon Him). If one equals one's qualities with the qualities of Prophet Muhammad (peace be upon Him), he is a disbeliever or a person who has gone astray. In Bukhari and in Muslim, it is stated that the Prophet (peace be upon Him) asked His companions (may Allah be pleased with them), "Who is like me! For sure I spend the night in a way that my Creator feeds me and quenches my thirst". In another hadith Prophet (peace be upon Him) stated, "I am not anything like you". In another hadith Prophet (peace be upon Him) stated, "I am not like you".
- Before Allah the Almighty created the universe, He made the Spiritual Being (Noor) of Muhammad (peace be upon Him) from His Divine Light. Then that Spiritual Being of Muhammad (peace be upon Him) visited wherever It wanted to, but, by the sanction of Almighty Allah. Finally, It was born in human form in the abode

of Hazrat Abdullah and Hazrat Amina. In many hadiths it is said that on the night of 'Meraj' (the holy travel to the worlds beyond this earth) there came a place which the archangel Gabriel could not pass through, but the Prophet Muhammad (peace be upon Him) went even farther than that, until the throne of the Almighty Allah and upto the last point, and saw the Almighty Allah with His naked eyes. Nobody besides Allah knows fully the reality of the Prophet Muhammad (peace be upon Him).

- All the Prophets are respectable and high in status in the throne and courts of Allah. In the Holy Quran it is said about Prophet Moses (peace be upon him): "And Moses is honorable in the sight of Allah" [33]. About the Prophet Christ (peace be upon him) it is stated: "He shall be dignified in the world and the hereafter and of those nearest to Allah" [34]. It is always a great disrespect, rather a blaspheme, to try to lower the Prophets or to try to throw dirt on them.
- The whole Ummah agrees on this point that which ever person says anything which is against the purity and status of the Prophet (peace be upon Him) or take out any fault/mistake because of the Prophet's (peace be upon Him) coming into the world in the form of a Human or try to discard Him or try to degrade His status, he will be taken as a disbeliever and to kill him will be compulsory. And whosoever doubts His being a disbeliever is also a disbeliever by himself. To utter any such ambiguous word which can be taken equal to a disrespect, is itself a disrespect, no matter even it is not uttered with the intention to degrade the Prophet (peace be upon Him). Almighty Allah says: "O man of faith, do

not say: raina, but say humbly, respected Sir, "look upon us", and from very beginning listen carefully and for the disbelievers is a grievous torment"[35].

- It is not only the first and last duty of every Muslim to regard the Prophet Muhammad (peace be upon Him) in high status, but it is also the very soul of one's belief. Allah says: "O people! you may believe in Allah and His Messenger and pay respect to him and honor him and that you may glorify Him morning and evening"[36]. Thus, it proves that belief is the very first requirement and in its absence no respect and reverence would be acceptable, and without paying respect and reverence to the Prophet Muhammad (peace be upon Him) all prayers and good deeds will go vain. It is a requirement of the reverence of Prophet Muhammad (peace be upon Him) that all such things as belong to Him must also be taken in great regard. Allah says: "Whose respects the signs of Allah, then it is from the piety of hearts"[37]. For sure, Prophet Muhammad (peace be upon Him) is the superior most sign of all the signs of Allah. It is thus that the companions of the Prophet (may Allah be pleased with them) did not let fall on the ground the holy spit or the holy hair or the water used by the Prophet (peace be upon Him) for ablution. They rubbed the holy spit and the water of His ablution on their faces, and secured the holy hair of the Prophet (peace be upon Him) as a means of blessings of Allah [38].
- Love for the Holy Prophet (peace be upon Him) is the very basis of one's faith. It is stated in hadith, "No one of you can be true Muslim until and unless I become more beloved to him than his Father, his children and all

other people"[39]. The Prophet gave this good news to one of His companions who loved Him that on the day of resurrection, he would be with Him because he loved Him [40]. In another hadith it is said that on the day of resurrection, one would be with him whom he loved [41].

- In the Quran it is also stated that it is a condition of faith that one should love Allah and His Prophet Muhammad (peace be upon Him) more than all other things [42]. It is a sign of one's Love for the Prophet Muhammad (peace be upon Him) that He should be followed and obeyed and that He should be respected and that all knowledge be gained about His pious life and teachings, and that He should be remembered, and that His name should be recited again and again, and prayers (Durood & Salam) be made about Him to Allah in abundance, and that it should be desired to present oneself to His Holy Grave and that a love should be had for His family, companions and all those who had something to do with Him and to hate those who talk disrespectfully about Him.
- Prophets are alive in their graves like they were in the world. They eat and drink and go where they want to go, and use the things. In the words of Allah the Almighty, Death came to them as a "passing shower" and then they became alive. It is stated about the Martyrs, "And those who have been slain in the way of Allah, never think of them as dead; But they are alive with their Lord, get their subsistence" [43]. It has been said by one of the renowned religious scholars [44] that

there is no Prophet whose Prophethood is not mixed with Martyrdom. Thus all Prophets are included in the context of the above Quranic verse.

- This is an established fact that all Prophets are superior to all other creations, and therefore, their lives are much superior to the lives of martyrs. The inheritance of the martyrs is distributed, and the wife of a martyr is allowed to remarry after the forbidden period whereas the same are not allowed in the context of Prophets. The Almighty Allah states, "And nor you should ever marry his wives after him" [45].
- It is stated in hadith that for sure Allah has forbidden it for the earth to consume the bodies of the Prophets. Thus the Prophets of Allah are alive and they get their respective subsistence [46]. In another hadith, it is stated that Prophets are alive in their graves and they also read their Salah. In another hadith the Prophet said that when one offers prayers (Salaam) for Him, Allah Almighty directs His soul to him. This means that His soul listens to the prayers. The Prophet said that He even responds to his compliments.
- The Prophet (peace be upon Him) said that on Fridays maximum prayers should be offered for Him as Fridays are the days of presentation and on these days the angels present themselves, and all prayers reach Him, no matter where they are offered from. The companions of the Prophet (may Allah be pleased with them) asked Him whether the prayers will continue reaching Him after He left the world. The Prophet replied in affirmation and said that the prayers would reach Him even after He left

the world because Allah has forbidden the earth to consume the bodies of the Prophets [47]. In another hadith it is stated that the Prophet said that He Himself listens to the prayers of those who love Him, and not only this but He identifies them too.

- It is thus proved from the above hadith that the Prophet (peace be upon Him) hears and receives the prayers even after leaving the world. In an interpretation of a hadith, it is said that all religious scholars agree and accept that there is no difference between the life and death of the Prophet (peace be upon Him). The Prophet (peace be upon Him) even today is watching His Ummah and knows their conditions, intentions and the thoughts that occur in their hearts. All these things are absolutely clear on Him and nothing is hidden from him whatsoever [48].
- The Almighty Allah bestowed upon His Prophets the knowledge of the unseen, but bestowed upon His beloved Messenger the knowledge of whatever had happened in the universe and whatever shall happen. Allah states in the Holy Quran: "And it is not be fitting to the dignity of Allah that O general people! He let you know the unseen. Yes, Allah chooses from amongst His Messengers whom He pleases" [49]. In another place in Quran it is stated that 'the Almighty Allah said to the Prophet (peace be upon Him): " And (Allah) has taught to you what you did not know, and great is the Grace of Allah upon you" [50]. In another place Allah states "These tidings of unseen, We revealed to you" [51]. In the holy verses where the knowledge of the unseen has been denied, means the denial of that knowledge which

is personal and is without the revelation of Allah. For sure nobody has the knowledge of the unseen until and unless Allah reveals it.

- Imam Ahmad Raza Bareilvi has stated that for sure even one bit of knowledge can not be personal for any being except what Allah reveals upon them. What to talk of the equivalence to the knowledge of Allah and His beings, the knowledge of the Prophet from the first to the last, the knowledge of all the messengers and angels put together can not have even that relation to the knowledge of Allah which even a millionth part of a drop of water has with the millions of oceans and seas. Both all the seas and the millionth part of the drop of water are finite and limited and the states of being finite and limited are related to each other whereas the knowledge of Allah is infinite to all extent.
- The question of bestowing the knowledge of the unseen is but against the glory of Allah and is only for the Prophet as Allah can not be bestowed upon but it is He Who can bestow upon the Prophet. The question raised by some people that it will equal the Creator and the creation if it is believed that the Prophet has the knowledge of everything, is void and absurd because the difference between the finite and the infinite and between the personal and the bestowed is there. If an equivalence is possible then it will mean that the creation and the Creator stand at par because the creation is also present and Allah is also present. But to call them equivalent is clear disbelief. An unprejudiced view of the situation makes it clear that the Prophets are sent to tell

about the unseen as the heaven and the hell, the proceedings on the day of resurrection and the questions pertaining to the blessings and the punishments are what except a knowledge of the unseen. It is a requirement of the office of the Prophets that they should tell us those things which are beyond the comprehension of our brains and senses, and this is called the knowledge of the unseen. All saints also have the knowledge of the unseen but this knowledge of the unseen is through the blessings of the Prophet. It is one of the requirements of Islam that we accept that the knowledge of the unseen is given to the Prophet by Almighty Allah. And this is testified by the holy Quran and the hadiths. One who does not believe in knowledge of the unseen is but a disbeliever, as by refuting this he refutes the very Prophethood.

- Those who follow the Sunnah of the Prophet believe that the Spiritual Being of the Prophet (peace be upon Him) is present in each and every bit of the universe exactly as the soul is present in each and every part of the body. It is because of this presence of His Spiritual Being everywhere the Prophet (peace be upon Him) sees the universe as He sees his palm of hand and hears all far and near voices and is present at different places at one and the same time with all the Spiritual Light and Life. This is what we mean by our faith in the presence of Prophet (peace be upon Him) everywhere.
- Allah Almighty states: "the Prophet is more closer to the lives of Muslims near him" [52]. And It is also stated by Allah, "O Prophet! the communicator of the unseen

news, no doubt, We have sent you as a present beholder" [53]. In context with the interpretation of this verse, it has been said that the commentators have stated that by 'Present Beholder' (Shahidan) it is meant that the Prophet (peace be upon Him) is watching and observing the actions of His Ummah. In pursuance of his⁴ commentary on Surah Baqarah, it has been commented that Prophet Muhammad (peace be upon Him) has a knowledge of the sins and the stages of faith and the good and the bad actions, and the sincerity and hypocrisy of the people. The fact that Prophet (peace be upon Him) is aware of what lies in the hearts of the people, is testified by another hadith which says swearing upon Allah that neither the intention of heart nor the sincerity of prayers is hidden from the Prophet (peace be upon Him) and for sure He sees everything although He has His back to them.

- Another hadith says that the Prophet (peace be upon Him) said that there should be no doubt that He is their helper and a witness for them and for sure on the oath of the Almighty Allah, He sees even now the sweet fountains in the world of heavens and for sure He has been bestowed with the keys to the treasures of the earth [54]. In another hadith it is said that He sees what we can not see, and He hears what we can not hear. The skies are squeaking and they must do so because there is not even four finger space where the angels are not in prostration [55]. Another hadith reports that Allah Almighty made the universe all open for Him, and thus

⁴Shah Abdul Aziz Dehlvi

He sees the universe and all that which is to happen until the day of resurrection. He is seeing everything as clearly as He sees the palm of His hand [56].

- There are some people who deny these qualities of the Prophet (peace be upon Him) because of their ignorance and prejudice. They according to their comprehension think that it is blasphemous to attribute these qualities to the Prophet (peace be upon Him), although the Quran and hadith have praised the glory of even the slaves of the Prophets. It is stated that when Prophet Solomon asked in his court as to who would bring the throne of Bilquis from the valley of Yemen, one of the courtiers who had the knowledge of the book of Allah, said that he would present the throne even before the winking of the eye. And then before the eyes of the Prophet Solomon could wink he brought the throne from Yemen to Jerusalem [57]. We also know about the river Nile which started flowing when the companion of Prophet, Caliph Umar (may Allah be pleased with him) ordered it to do so. Another hadith quotes that Sariah (may Allah be pleased with him), the companion of the Prophet was fighting in the war in the name of Allah. The disbelievers wanted to attack from the mountain side. At that time, Caliph Umar (may Allah be pleased with him) was delivering his sermon in Madinah, and it was from there that he saw their activity and shouted to Sariah to take care of the mountain side. The soldiers of Allah heard him from miles away and turned towards the mountain and finally won the war. This power of Allah is given only by Him. In another hadith, it is stated that Allah Almighty said: "My follower continues getting closer to

Me through his prayers to the extent that I make him my beloved and then I become his ears with which he hears, I become his eyes with which he sees, I become his hands with which he holds, I become his legs on which he walks, and when he asks for anything I give it to him and if he asks for my shelter I give him the same" [58]. The said hadith has been interpreted⁵ so that when the Divine Light becomes the ear, the follower can hear far and near voices, and when the Divine Light becomes the eyes, the follower can see everything far and near with an equal range, and when the same Divine Light becomes the hands, the follower gets the power to use all things far and near. Certainly, Allah is Great. If this is the status of the friends of Allah then the status of the Prophets is undoubtedly far more greater. Allah, the Omnipotent, has promised with His kindness that every coming moment is much better for the Prophet (peace be upon Him) as compared to the previous one [59]. This means that the status and the stages of respect of the Prophet (peace be upon Him) are getting higher and higher every moment.

- To call the Prophet directly or to call Him by offering prayers for Him is not only to follow the doings (Sunnah) of the companions of the Prophet (may Allah be pleased with them) but is also a sign of a true Muslim, and one who calls it a blasphemy is himself astray. The Prophet (peace be upon Him) told a blind companion of His that whenever he wanted the sanction of Allah for any of his needs, he should pray so, "O

⁵Imam Fakhr-ud-din Raazi

Allah! I beg you only and I turn towards you through your Prophet Muhammad (peace be upon Him) Who is all blessings. O Messenger of Allah! I present myself to the court of my Creator through You so that my need is filled. O Allah! accept the intercession of the Prophet (peace be upon Him) in my favor". It is stated that when the blind companion of the Prophet (may Allah be pleased with him) prayed so, Allah Almighty instantly accepted his prayer and his eyesight was restored, as if he had never gone blind [60].

It has been stated⁶ that when the foot of Abdullah Bin Umar (may Allah be pleased with them), the companion of the Prophet became senseless, somebody told him to think of the one whom he loved the most. Abdullah invoked Muhammad (peace be upon Him) to his help, and his foot instantaneously started moving. It has been testified by various hadiths that to call upon Prophet (peace be upon Him), preceding with interjection "O" is very much valid, and to call Him by offering prayers for Him is also valid. When the same thing is valid while one is offering one's prayers to Allah, how can the same become blasphemous if uttered outside the prayers. In an interpretation of hadith⁷, it has been said by a religious scholar, Sheikh Abdul Haq that to address the Prophet Muhammad (peace be upon Him) so, is only to affirm the belief that the Spiritual Being of Muhammad (peace be upon Him) is present in each and every bit of all entities and is incarnated in every individual of all worlds. Thus the Spiritual Being of the Holy Prophet

⁶Imam Bukhari stated in Aladabul Mufrid

⁷Ash'at-ul-lam'aat

Muhammad (peace be upon Him) is present in the very entity of one who offers his prayers, and therefore, those who pray should always remain aware of this fact. The same faith has been asserted by different other religious scholars in their various books of interpretations⁸.

- Allah Almighty says: "O believers! fear Allah and seek the means of approach to Him and strive in His way, haply you may get prosperity" [61]. There are two types of means of approach to Allah. The first is that whosoever is made a means, a prayer should be offered making his mention, to seek the sanction of Allah. The Quran says: "Before that they were asking for victory over the infidels by means of the same Prophet" [62]. In this context, a hadith states that Caliph Umar (may Allah be pleased with him) prayed to Allah making Abbas (may Allah be pleased with him), the companion and uncle of the Prophet Muhammad (peace be upon Him) a means for his prayer. The second type of the means of approach to Allah is to make a place or thing associated with a friend of Allah or to make a virtuous deed a means of approach to Allah. References to it are found in the holy Quran: When Prophet Zakaria (peace be upon him) made his prayer for an offspring, standing in the arch of the mosque with Mary, and Prophet Jacob (peace be upon him) got back his eyesight by touching the shirt of the Prophet Joseph (peace be upon him) with his eyes, and the solving of the problems and difficulties of Sons of Israel through the wooden box containing the

⁸Meezan (Imam Sharani), Ahyaaul-uloom (Imam Ghazali), Fath-ul-Baari Sharh Bukhaari (Imam Ibne Hajr), Umdatul-Quari Sharah Bukhari (Imam Ayni) and Mawahibul Ladunyah (Imam Qustalaani)

sacred relics of the Prophets.

Specific hadiths also testify the same. They state that when Asma (may Allah be pleased with her) gave the patients the water that was used to wash the cloak of Prophet Muhammad (peace be upon Him), they got cured. (Muslim) Similarly Khalid Bin Waleed (may Allah be pleased with him), the companion of the Prophet always kept the holy hair of the Prophet (peace be upon Him) in his cap as a means of blessing.

- Prophet Muhammad (peace be upon Him) is the beloved most and the absolute viceroy of Allah Almighty. By the given power conferred upon the Prophet (peace be upon Him) by Allah Almighty, the whole universe is subjected to Him. Nobody can do a thing against His bidding. He was made as the master of the Islamic theology so that whatever He wanted He could forbid, and if He wanted to make certain thing permissible for anyone, He could do it. All the blessings of Allah are showered upon through the kindness of Prophet Muhammad (peace be upon Him). It is said in a hadith that for sure He is the one to distribute and Allah is the one to bless. Through several other hadiths it is testified that the friends of the Prophet (peace be upon Him) came with their submissions to Him and made Him a means for the fulfillment of their needs and the Prophet (peace be upon Him) filled their needs and solved their problems with authority and power conferred upon Him by Allah Almighty. In a hadith, it is stated that Abu Hurairah (may Allah be pleased with him), the companion of the Prophet requested for his memory, and he got that. Another hadith states that Rabia, the companion of

the Prophet asked for heaven and the Prophet (peace be upon Him) granted his request.

- The fulfillment of the needs of people by the Prophet Muhammad (peace be upon Him), even after leaving the world materially, has always continued. A bedouin when went to the holy grave of the Prophet (peace be upon Him) and prayed for his sins, a voice sounded from the holy grave saying that he had been forgiven. Similarly Abu Bakr, the friend of Prophet (peace be upon Him) declared his will that after his death, his dead body be taken to the holy grave and permission be sought to bury him there. The friends of the Prophet did the same, and when they presented themselves at the holy grave with the dead body of Abu Bakr, a voice sounded that the friend of Him be taken to Him.
- The Quran states: "And We sent not you, but a mercy for all worlds" [63]. The Prophet Muhammad (peace be upon Him) is all blessings for the universe for all times and for all whiles. To be all blessings, it is necessary that the Prophet (peace be upon Him) be present at all times for the creations of the worlds and listen to their sayings, and have power and authority to fill their needs and to solve their problems. It has already been stated with valid arguments that pious people have always been seeking help from the Prophet (peace be upon Him) and the Prophet (peace be upon Him) has always been merciful to them. And why be it not so when the Omnipresence of the Prophet (peace be upon Him) and His listening to His followers and the fulfilling of their needs, and the solving of their problems by the authority and power conferred upon Him by Allah Almighty, are

all the signs of His being merciful to all the worlds.

- Whichever the revealed books were sent to the Prophets, are all valid as being the books of Allah, although some of them are not now present in their genuine state. When the people effected changes in the books, Allah Almighty sent the Quran, the last and the final and the most glorious book, to the Prophet Muhammad (peace be upon Him) (who has no equal to Him whosoever) and promised to guard and secure it. In this context Allah says: "No doubt, We have sent down this Quran, and We most surely are its Guardian" [64].
- It is for sure that even if all humans and jinn make a combine effort to make a syllabic change in the wordings of the holy Quran, it is never possible. The Quran is the finest and the greatest miracle of Allah, and those who say that the verses of Quran have been subtracted or multiplied, or that the genuine Quran is present only with the Imam who has disappeared are disbelievers. The Quran that we have is the real Quran and it is a requirement of every Muslim that he should have faith and belief in it.

It is among the very fundamentals of Islam that Allah is one and nobody can partake Him. That Prophet Muhammad (peace be upon Him) is the last and the final Messenger of Allah⁹, and that no other Prophet will come, since in His Prophethood Islam has been culminated. To try to give the status of the Prophet of Allah to anyone, directly or indirectly, is a blaspheme which renders one into a disbeliever.

⁹ Quran, Al-Ahzab : 40

REFERENCES

[1]	Quran, Al-In'aam : 86	[21]	Quran, Al-Namal : 19
[2]	Quran, Al-In'aam : 142	[22]	Quran, Al-Inaam : 75
[3]	Quran, Maryam : 30	[23]	Quran, Aal-Imran : 49
[4]	Quran, Aal- Imran : 81	[24]	Quran, Yousaf : 41
[5]	Hadith, Tirmizee	[25]	Quran, Taha : 97
[6]	Quran, Al-Nisa : 64	[26]	Hadith, Ahmad, Tirmizi
[7]	Quran, Al-Hashar : 7	[27]	Hadith, Bukhari
[8]	Quran, Al-Nisa : 65	[28]	Hadith, Tabrani
[9]	Quran, Taha : 115	[29]	Hadith, Zurqani
[10]	Quran, Al-Shura : 32	[30]	Hadith, Tabrani, Hakim
[11]	Quran, Al-Haj : 67	[31]	Hadith, Tabrani, Zurqani
[12]	Quran, Al-Najm : 2	[32]	Hadith, Bukhari, Muslim
[13]	Quran, Maryam : 31	[33]	Quran, Al-Ahzaab : 69
[14]	Quran, Al-Baqrah : 248	[34]	Quran, Aal-Imran : 45
[15]	Hadith, Bukhari	[35]	Quran, Al-Baqarah : 104
[16]	Hadith, Muslim	[36]	Quran, Al-Fath : 9
[17]	Hadith, Muslim	[37]	Quran, Al-Haj : 32
[18]	Quran, Muminoon: 24-33	[38]	Hadith, Bukhari, Muslim
[19]	Quran, Al-Ambia : 3	[39]	Hadith, Bukhari
[20]	Quran, Yousaf : 94	[40]	Hadith, Bukhari

[41]	Hadith, Bukhari, Muslim	[53]	Quran, Al-Ahzab : 45
[42]	Quran, Al-Taubah	[54]	Hadith, Bukhari
[43]	Quran, Aal-e-Imran : 169	[55]	Hadith, Tirmizi
[44]	Allama Jalaluddin Seyuti	[56]	Hadith, Tabrani
[45]	Quran, Al-Ahzab : 53	[57]	Quran, Al-Naml : 40
[46]	Hadith, Ibne Majah	[58]	Hadith, Bukhari
[47]	Ibne Majah, Tabrani,	[59]	Quran, Al-Dhua : 4
[48]	Mawahib-ul-Ladunyah	[60]	Hakim, Tirmizi, Nasai
[49]	Quran, Aal-e-Imran : 179	[61]	Quran, AL-Maidah : 35
[50]	Quran, Al-Nisa : 113	[62]	Quran, Al-Baqarah : 89
[51]	Quran, Hood : 49	[63]	Quran, AL-Ambia : 107
[52]	Quran, Al-Ahzab : 6	[64]	Quran, Al-Hijr : 9